THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"—Dan. 7: 27.

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DOES THE BODY RISE AGAIN?

By Elder George Q. Morris, President of the London Conference.

Among those who believe in the Gospel doctrine of the resurrection, many teach that the body will never rise again, and others that the resurrection is, in fact, the raising of the dead body. Both sides, of course, profess to base their claims upon the Bible, as is the practice of all believers, no matter how wide or how numerous their differences. Yet it is clearly impossible that the scriptures do teach two or more doctrines. And as to this question of the resurrection, so frequently the subject of controversy, the Bible teaches either that the dead body is revived and comes forth from the grave, or that it does not, but remains mingled with the earth. One of these views is true and should be well understood by us, the other is untrue and should be rejected. I believe it can be shown beyond a doubt that the natural teachings of the scriptures, that is, the spirit of the scriptures, without the introduction of our own private opinions into their meaning, is, that in the resurrection the body is revived and comes forth from the grave. This I shall attempt to show. The contrary doctrine, that the body does not rise again, comes from the excessive spiritualizing of the Bible, which is just as fatal to its meaning as the "letter" which "killeth."

In order to see both sides of the question, and to have this opposite view in mind while searching the scriptures for the truth, let us glance at the follow-

ing extracts from the recent work* of a learned London preacher, which, it may be presumed, is a fair representation of this very general belief. He says:

"It (physical or bodily resurrection) is a travesty, a burlesque, of the scriptural doctrine of immortality. . . . The belief that our flesh will rise again has existed in almost all countries. . . . It is distinctly taught in the Koran. . . . The Persians, too, believed in a physical resurrection. From Persia the doctrine passed into Palestine. It occupies a prominent place in Rabbonical literature. The Christian Fathers took it from the Rabbis; the Schoolmen of the middle ages took it from Fathers and so, century after century it was transmitted from one set of theologians to another till, even to-day, a good many people imagine that it is a Christian doctrine. . . But it is not. The Bible denies it. . . . The Bible does not even speak of the resurrection of the body. . . . Flesh and blood cannot inherit the Kingdom of God. . . . Let us hear no more of the vulgar theory of the resurrection of the flesh. . . . I would as soon believe in the immortality of my pince-nez as in the immortality of my body—sooner. . . . A material body would be worse than useless, it would be fatal. . . . Similarly, the resurrection of man is not the resuscitation of his dead body, but the ascent of his personal spirit into a higher world. . . . Man must rise, not with, but from his corpse. . . . There is a spiritual body. That is all the Apostle tells us about it. That is all he has to tell. He knew no more of the nature of the body than you or I do. Even if it could have been revealed to him—and it *could not* while he remained in the flesh—he would still have been unable to have made it intelligible to us. . . . Two things only we can be sure of in regard to the spiritual body. . . . First, it is a body—i.e., it has form; second, it is spiritual—i.e., it is *not* material†. . . . Origen truly observed that the doctrine of physical resurrection was the foolishness of beggarly minds."

If these statements are remembered during our examination of the word of God it will be seen whether they are contradicted or confirmed. Let us see the scriptures bearing upon this question. First: Isaiah 26: 19, "Thy dead men shall live, together with my dead body shall they arise. . . . And the earth shall cast out the dead." The Bible then does say that the *body* shall rise again. Another passage: Matt. 27: 52-53, "And the graves were opened, and many bodies of the saints that slept arose, and came into the holy city, and appeared to many." This proves emphatically that the *bodies* of the Saints arose, and also that they "appeared to many" in the city, and few will deny that those who saw them were still "in the flesh." It proves, too, that the *bodies arose and came out of the graves.* Looking at the narrative as natural and truthful, the resurrection of these Saints, at least, was indeed "the resuscitation" of their dead bodies.

The account of the resurrection given in Ezekiel xxxvii, shows it to be just as literal. The Lord in explaining the mission of the resurrection of Israel (verses 12, 13) says, "Thus saith the Lord God; Behold, O my people, I will

* "Immortality and other sermons," Rev. Alfred William Momerie, London, 1901.

† (i.e., it is *nothing.* It would be difficult to determine the *form* of *nothing.* It would puzzle one to know just where *nothing* began and where it ended.—M.)

open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Theologians have many ways of explaining this vision. But this is the plain explanation the Lord himself gives, and this is not figurative language. The vision itself was figurative; this is the explanation of the figure. The resurrection of Israel is to be just as literal as the resurrection of the Saints who came out of their graves into Jerusalem "and appeared unto many." The Apostle Paul speaks very plainly in Romans viii: 11, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken ("resurrect," John v: 21) your mortal bodies by his spirit that dwelleth in you." He also says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This shows clearly that our *body*, as well as our spirit, is to be redeemed.

This is forcibly stated in Acts ii: 26, "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." David had hope for the redemption of the *flesh*, because as the Apostle Peter explains (verse 31), "He, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Both were redeemed, as the Prophet foresaw, therefore his "*flesh* could rest in hope." In these passages by the use of the very words the Bible *does* speak of the resurrection of the *body* and the *flesh*.

The misconception concerning the resurrection of the dead arises, in part, from the fact that the dead body is a natural one, the resurrected body a spiritual one. It is concluded, therefore, that the bodies are entirely different, that the one remains in the earth, that the other is an independent gift of God. The scriptures already produced show that the natural body, which is buried, is the one that comes forth from the grave. We shall presently see how. The 15th chapter of I. Corinthians throws much light upon the resurrection. One part of it, notwithstanding, seems, at first sight, to present some difficulty. It says (verses 35-38), "How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." It might seem that the body that "God giveth" is entirely independent of the dead body, and that the buried one decays and passes away, so that it is literally "not the one that shall be." But that this is not the case is clearly shown in the following verses, (42-44) which say, speaking of the dead, natural body (that "it" in these verses refers to the dead body is proved—should there be any doubt—see the 44th verse, where it says, "*It* is sown a natural body"), "It is sown in corruption; *it* (the same body) is raised in incorruption: it is sown in dishonor; *it* is raised in glory: it is sown in weakness; *it* is raised in power: it is sown a natural body; *it* (the natural body) is raised a spiritual body. There is a natural body, and there is a spiritual body." The resurrection changes the natural body to a spiritual body, or, as the text says, "It is sown a natural body; *it* is raised a spiritual body."

From these passages, then, in the resurrection, the corruptible body is made

incorruptible; the weak body is made powerful; the dishonorable body is made glorious; the natural body is raised a spiritual one. It is in this way that a different body rises from the one buried, in this way that "God giveth a body." The Apostle says just this thing in verse 53, "For this corruptible must put on incorruption, and this mortal must put on immortality." The part of man that is "corruptible" is the *flesh*, not the spirit, therefore, it must be the *flesh* that must put on "incorruption." Absolutely the only part of man that is "mortal" is the body, the spirit is not mortal, it does not die, it does not decay, it does not mingle with the dust, it "returns to God who gave it," and it is the body that returns to the earth, because it only is mortal. "This *mortal* must put on immortality," in other words, "This *body* must put on immortality," which is the point claimed in this article. It is the body with which the resurrection chiefly deals, it is the body which is in need of the resurrection, it is the body which must be raised up, purified and spiritualized, because it is the body which lies in the grave, is corruptible and natural.

This same truth is just as plainly put in Philippians iii: 21, "Who (the Lord Jesus Christ) shall change our vile body, that it may be fashioned like unto his glorious body." Thus the Lord gives us a spiritual body, as has been said, by "*changing* our *vile body* that *it* may be fashioned like unto his glorious body." He does not substitute one for another, as many claim, but He "changes" the one into the other, as this passage says. It is this "vile body" that is revived, that is spiritualized, that is made immortal, or it is nothing, for the spirit is already so. If there could be any doubts that the body will rise again, after scriptures so plain as these, there is absolute proof that the dead body of flesh and bones buried in the tomb will yet become spiritual and immortal. I refer to the account given of the resurrection of the Savior. If there may be doubt in regard to teachings, there can be none when we view the accomplished fact. It was the Savior who instituted the resurrection. He it was that became its first fruits. He is the "resurrection and the life." He established this wonderful institution for every creature. "As in Adam all die, so in Christ shall all be made alive." And not only that, but just as He was raised up, so shall we be; just as His resurrected body was, so shall ours be. His was the type of ours, for the scripture already quoted says, He "shall change our vile body that it may be fashioned like unto his glorious body." If ours is to be like His, let us find out how His was, and we shall then know the nature of our own.

The dead body of our Lord was taken from the cross and buried in the sepulchre. Three days afterwards, when His disciples went to the tomb, "they found not the body of the Lord Jesus," and an angel told them "he is not here, but is risen." So in this rising from the dead, whatever else may have occurred, the dead body of the Lord was raised again. He afterwards appeared to many in that raised body, and walked and talked with them, and they saw and heard Him. One of the disciples put his hand into the wound in our Savior's side, and his finger in those in His hands, and this proves that this body was the one that was on the cross. However "gross," "materialistic" and "vulgar" this may seem to some, no amount of spiritualizing can change the fact. From His own lips, His body was a body of *flesh* and *bones*. Once when He appeared to His disciples after His resurrection, they were

terrified, thinking He was a spirit (Luke xxiv: 38-40), "He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." First He could be identified by His hands and feet, because they were the ones which had been nailed to the cross. Then taking the other remark out of the form of a question and putting it as a plain statement, our Lord, in speaking of His resurrected body, says simply, "I am not a spirit, as you see, I have flesh and bones." Who can contradict Him? and who can truthfully say that the physical resurrection of our bodies is *not* the Savior's teaching? The Lord Jesus Christ "will change our vile body that *it* may be fashioned like unto his glorious body," a physical body. Not the same gross body that was buried, because it had been spiritualized, but, nevertheless, a physical body, a body of "flesh and bones," though infinitely refined and glorious.

The Apostle truthfully says, "flesh and blood cannot inherit the kingdom of heaven." The body of "flesh and blood" is the "natural body." The scriptures say the blood is the life of the body (Lev. xvii). It is also the "corruptible" part of the body, therefore it is not the life of the spiritual body; flesh and blood do not constitute that body, but it is a body of "flesh and bones" as the Lord says, and its life is the Spirit of God. It does inherit the kingdom of heaven. It is a spiritual body and at the same time a material body, handled by mortal hands, seen by mortal eyes, and this ought to be a sufficient answer to the popular but unreasonable claim that a spiritual body is not material. The Savior says of His spiritual and immortal body, "*Handle me* and see, for a spirit hath not flesh and bones as *ye see me have*." With this body the Lord ascended into the heavens, and with it He will come again to redeem Israel, and they shall see the scars in the hands and feet. (Zech. xiii: 6).

After the Savior invited the Apostles to examine His body, as if to awaken them from their wonderment, and to still further show His reality and materiality, "While they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took and did eat it before them." Thus did our resurrected Lord with His immortal and glorious body teach His disciples that the resurrection is physical, that the resurrected, immortal body *is* a material body, though it is spiritualized and is no longer subject to all the physical laws it had hitherto obeyed, that it yet can be seen and handled. He taught them that though He was a glorious, immortal, resurrected being—yet could He visit these humble fishermen, greet them with a loving smile, comfort them, partake with them of their fish and honey, be their companion and friend, as real as He had ever been. And shall our bodies rise again? Shall we be as real in the hereafter? We shall. The Lord will "change our vile body, that it may be fashioned like unto his glorious body." To believe this is not "gross," or "vulgar," it is not the "foolishness of beggarly minds," it is the teaching of the Lord Jesus, it is the wisdom of the Divine Mind, it is infinitely inspiring and ennobling, it is eternal truth.

Unquenchable zeal, directed wisely, makes the most commonplace boy a useful man.

THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Co-operative Assembly Rooms, Burnley, Sunday, May 25, 1902, President William J. Facer presiding. There were present: Elders Joseph Eckersley, Joseph J. Cannon and Samuel J. Handy of the Liverpool office; President Caleb D. Brinton and Elder Jesse Higgs of the Sheffield conference; Elders William H. Nightingale, Benjamin Birchall and Alfred B. Chambers of the Manchester conference; David L. Reese of the Leeds conference, and Elders John I. Dean, Amos H. Turner, John H. Woodbury, David McCleery, Franklin C. Moyle, William M. Howell, Simon W. Beck, J. Smith Clark, Jr., J. Scott Jensen, Charles W. Crane, Jr., John C. Duncan, Alma E. Wayment, Lewis J. Read, Edmund G. Jenkinson, James F. Sheffield of the Liverpool conference.

After the usual opening exercises the Sacrament was administered by Elders Turner and Clark. The choir rendered the anthem, "Gently raise the sacred strain." President Facer then made a few opening remarks of welcome, and read the statistical report for the six months ending April 30, 1902. Elder Eckersley spoke of the democratic form of government enjoyed in the Church of Christ, and presented the general and local authorities of the Church, all of whom were unanimously sustained. Elder Reese spoke of the power of God manifest in the Church through the inspiration of His Spirit. Elder Nightingale spoke at some length on the epistles of the Apostle John, and the key and guide left to us by the beloved disciple of the Lord Jesus, quoting from I. John 1: 6th and 7th verses, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

At the afternoon meeting 325 people were present. President Brinton, Elders Handy and Higgs spoke briefly on the principles of the Gospel. Elder Birchall occupied the remaining time. The speaker dwelt on the motto, "Knowledge is power." Said that mankind cannot be saved in ignorance. The moral and spiritual condition of the Latter-day Saints is onward and upward, heedless of the scurrilous reports to the contrary. He said that the Book of Mormon was the stick of Joseph as recorded in the 37th chapter of Ezekiel, and that it was one with the stick of Judah (the Bible) in the hands of the Lord in fulfilling His puposes in these the latter days. Miss Ada Watson sang beautifully the "Holy City."

The evening meeting convened at 6 p.m. with an attendance of 325 souls. Elder Cannon quoted from the 6th chapter of Romans, calling attention to the form of baptism administered to the Romans, spoken of by the Apostle Paul, and the necessity of the three witnesses to our initiation into the Church of Christ here on the earth, as recorded in the 1st epistle and the 5th chapter of John. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, received by the laying on of hands of those in authority, the water, received by being buried in baptism, and the atoning blood of Christ, and these three agree in one. A sacred solo was rendered by Mr. John

Watson. Elder Eckersley occupied the remaining time. The old ways of God, said the speaker, were full of virtue and power, and the same path of necessity will lead us to the same great blessings, and the weak who loved the Lord abounded in His grace, and learned and became strong through sacrifice. He said that the laws of God are founded on the highest principle of equity, and that infant damnation was of man and not divine. The speaker closed by appealing to the people to give the Elders a hearing.

The services were interspersed with appropriate music beautifully rendered by the choir under the direction of Mr. John Watson, and we feel to thank the Lord for the friends that He has raised up unto us and who have labored so energetically to make the music a special feature of this one of the most glorious conferences ever held in this district. Since last conference we have baptized 46 new members and 3 children of members making a total of 49.

At 10 a.m., Monday, May 26th, Priesthood meeting was held in the Victoria Rooms, Burnley, where all the Elders gave in their reports and received valuable instructions from Elder Eckersley. We enjoyed the presence of Elder John Kelly from the Isle of Man, the oldest local Elder in the British mission, aged 83 years. He was well acquainted with President John Taylor when on his first mission, before being shot at the martyrdom of the Prophet Joseph, and recites with fervor his meeting with the first Elders sent to this country.

FRANKLIN C. MOYLE, Clerk of Conference.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

SAMUEL PAUL has been appointed chief of police in Salt Lake City in place of Thomas Hilton, resigned.

IT is reported that on May 20-21 a heavy snowstorm in Utah killed 300,000 lambs, valued at a sovereign apiece.

PART interest has been obtained by Chicago capitalists in 20,000 acres of oil lands in Emery county, Utah, and three wells will be sunk immediately. The machinery permits wells of 3,000 feet to be sunk.

DR. ALLEN G. FOWLER, medical director of the Holy Cross hospital (Catholic), of Salt Lake City, died May 7th, after a few days' illness of pneumonia. For thirty years he has been one of the prominent medical men of the west.

THERE are 1500 men and 550 teams besides four steam shovels being utilized by the Oregon Short Line in constructing the Leamington cut-off. Before snow flies 117 miles of track is to be laid, running from the Garfield Beach, west of the Oquirrh mountains through Tintic and on to Leamington.

THE Department of the Interior has directed the United States land office at Salt Lake City to withdraw 775,000 acres of Utah land from settlement in order that it may be used as forest reserve. There will be two districts, one situated east of Logan to be known as the Logan Forest reserve and the other in Wayne and Garfield counties to be known as the Aquarius reserve.

RICHARD GILBERT, an aged patriarch of Granite stake, died at his home in Murray, May 9th. Had he lived two days longer he would have been 84 years old. Deceased was born in Cornwall, England, joined the Church in the year 1847, crossed the plains with a handcart ten years later, fought in the Sanpete Indian war, lived a useful life and died in the faith, esteemed by many friends.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 29, 1902.

EDITORIAL.

TO THE MINISTRY.—On account of my recent journey to the Turkish mission I have not been privileged to attend many of the semi-annual conferences in the British Isles, and to meet with the missionaries and Saints. The important work being done throughout the European mission, however, has been noticed and appreciated. Many Elders have arrived and been assigned to their fields while I was away. To these and all others in the ministry I wish to speak briefly.

It is a blessed privilege to come into the world with a knowledge of the truth and the authority to teach it. If any one looks upon it as an imposition, he lacks appreciation of the real conditions. Good men in this and other lands have died at the stake for teaching only the preparatory lessons of the Gospel. We are entrusted with the whole plan of life and salvation to teach, and are commissioned to administer all necessary ordinances. Our Heavenly Father has graciously condescended to call us into His service and thus establish between Him and us very close relationship, making us His witnesses among the children of men. This is one of the greatest favors to us. The experiences we gain, including labor and pain, are in themselves an advantage, for they school our souls. The worldly knowledge of young men and women who leave home on this the Lord's errand is greatly increased by mingling with all classes of people, and learning so intimately their conditions. Here better than elsewhere they can discover the wiles and weapons of the adversary of souls, for in the onslaughts he makes against them and those who hear their testimony and against the work as a whole, they learn his methods and how to repulse him.

We should feel a personal pride and interest in the spreading of the Gospel; for out of the scattered branches, the weak conferences, the missions, wards and stakes is to develop the organization that with Jesus Christ personally reigning will govern the world. If faithful, we and those whom we gather into the Kingdom will stand with Him as kings and priests unto God. Only the loyal servants who have loved Him and His work above all things on the earth will be exalted when He comes. Now, when His name is unpopular and His work despised, we have a glorious chance to prove that we love Him and will stand steadfast and devoted to His cause. Think of our shame and mortification if we are told that in the day of trial we were only half-hearted, when we should have given the fulness of our strength.

To those who stay longest in the mission field is the time very short. There

are nearly a million of souls on the earth for every Elder that is now in the ministry in the world. The proper disposition for every one, is the desire to stay in the field until the Lord calls the Elder from his work, as He called him to it. He has engaged no one for any definite term of years. That is not His method in calling to the ministry at home or abroad. He can and will indicate through His servants when and where we are needed, and when we should be changed in the field, or released to return home. The Lord has not given us any promise that we shall live to any definite age, and in this case we are generally pleased with a long lease to remain. We do not look down upon our friends when they die young. Their time has come, and if they are prepared, we rejoice that they were permitted to come and be with us even for a little season. And we certainly do not despise the experience and ripened wisdom of those who have lived to a fulness of years. Could we choose we would be like them. Just so should we look upon our life in the mission field.

Some of the Elders laboring here may never have another chance to come on a mission. Their callings and cares may be in different directions. Accident or death may interfere to prevent them. Therefore, they should desire to spend as much time in this blessed labor as can be allotted them. These years are like the sweet hours of morning. Let the Elders cherish them, fill them with the warmth of earnest work and kill any unrighteous desire to have them shortened. Let the release seek you, and be sure you do nothing to seek the release. The longer one is kept in the field the greater the compliment. If relatives and friends want to know when you expect your release, answer, you do not expect it till it comes.

The president of the mission is entitled to the inspiration for releasing Elders. In case of sickness or any other condition that would make the stay of an Elder injurious to himself or the mission, the conference president should report those things to the mission president. That is the channel the Lord has established for information to flow. The inspiration of the Lord will determine in regard to the releases. Every conference president should be familiar with the conditions of those who labor with him, and send up all information needed at headquarters. There must be no deaths in the field that can be avoided. Elders should be suitably cautioned against all exposures in this damp, cold climate. They should be advised concerning their food and clothing.

The Elders should love and sustain each other. They are in the midst of a wicked world and have enemies, overt and hidden, on every hand. It is folly to try to stand alone. They should be occupied with the work of the ministry, and be cautious about spending any time in things foreign to their work, however innocent these in themselves may be. Each Elder should become a specialist in the knowledge of the principles of the Gospel. Be earnest, consistent laborers, prize your high calling, and as it was with Jacob when he served for Rachel, years will pass like days. Be pure and chaste in every thought. Let your eyes be pure as well as your tongue. Learn all that is good, sufficient knowledge of evil will come to you as time passes, you need not seek it. If you do all this and prove faithful to the end, salvation and eternal life await you.

FRANCIS M. LYMAN.

The Testimony of Earthquakes and Disaster.—It seems as though the western hemisphere has had more than its share of terrible calamities lately. On April 18th the republic of Guatemala was visited by earthquakes. Eight cities were destroyed, and possibly six thousand lives lost. The amount of damage done to property is incalculable. Fresh outbreaks are still feared. A fortnight after this, Mont Pelee of Martinique Island in the West Indies began to vomit forth cinders and smoke, and a week later began the frightful eruptions that have destroyed about thirty thousand lives and made the beautiful island almost unfit for habitation. Almost simultaneous with this disaster La Soufrière of the neighboring island, St. Vincent, became an active volcano, and about seventeen hundred have lost their lives, six hundred more being burned and injured, many fatally. New craters are said to be still forming, and lava is pouring down the mountain side.

Through the wreck of a train in Pittsburg and the subsequent explosions of naphtha tanks, May 13th, three hundred people were injured and twenty-one killed outright. On May 19th a tornado passed through Goliad, Texas, and left ninety-eight persons dead and one hundred and three injured in its trail. Property valued at $1,000,000 was lost. The destroying power swept on over four states. Two days later a deluge occurred at Cincinnati and six lives were lost besides destruction of property. The explosion from unknown cause in the mine at Coal Creek, Tennessee, where two hundred and fifty men perished, was followed on the 27th inst. by the calamity in Fernie, Canada, where in the explosion in two collieries one hundred and fifty men were killed.

It is gratifying to see the generosity displayed by individuals and governments to relieve the sufferings of the unfortunate survivors, who would die in many cases from injuries and starvation if left to themselves. Every effort should be made to provide for the stricken families of the dead miners, that they may not feel too heavily the loss of those to whom they looked for support. The gathering together and cremation or burial of bodies and the rescuing from danger of those who yet survive earthquakes and volcanoes require another kind of giving than that of money. There are many who are engaged in this work.

Sad as these disasters are, nevertheless such occurrences belong to the latter days. Both the Savior and His Prophets of this and former dispensations have foretold them. We may look for more. America will not be the only land to suffer. The vials of wrath will be poured out very generally in days that are to come. If the peoples of the earth would only repent and seek the Lord, how soon would He not make a paradise out of this world, where now man and the elements are striving to outdo one another in their destructiveness!

J. J. C.

It is desired that each conference president should report to headquarters as early as possible the number of Millennial Stars taken by non-members of the Church in his district.

Americans as well as the English will regret the death of Lord Julian Pauncefote, on the 24th inst., at Washington D. C. In the fourteen years of service in the United States, first as British Minister, and since 1893 as

Ambassador Extraordinary and Plenipoteniary, Lord Pauncefote has done much to establish good feelings and peace between the two nations.

At a Jewish ball given recently at Yonkers, New York, in the spirit of fun one hundred pair of young people went through a mock marriage ceremony. They were shortly afterwards astounded by learning that a Rabbi had married them and the ceremony was possibly legal. The man that revealed the priest's identity had eight marriageable daughters among the young people concerned. If attention had not been called to it the matter would have been forgotten, but a council had to be called to decide whether or not the church should declare the action of the Rabbi effective. It is certainly to be hoped that the foolish marriages may be declared void, but it should be a warning for the future against making light of a sacred covenant.

Transfer.—Elder Samuel J. Handy has been transferred from the Liverpool conference to the Liverpool office.

Conference Notice.—The Bristol semi-annual conference of the Church of Jesus Christ of Latter-day Saints will be held at 27 St. George's Place, Cheltenham, on June 8th, 1902, at 10:30 a.m., and 2:30 and 6:30 p.m. All are cordially invited to be present.

ABSTRACT OF CORRESPONDENCE.

Writing from Cheltenham under date of May 19, President Harry W. Matthews of the Bristol conference says: It gives me great pleasure to report that we have administered the ordinance of baptism to nine honest souls here during the past week, and there were several baptized at Salisbury a short time since.

Writing from Trondhjem, Norway, under date of May 21st, Elder Milton H. Knudsen writes of the recent conference held there. The Elders have been spending their time during the winter mainly in the cities on account of the depth of snow in the country, and the difficulty of moving about. The snow lies six or eight feet deep there in the winter time. They are very glad that the beautiful, northern summer has come so that their labors can be more extended. The prospects in northern Norway seem to be good.

Writing from Stockholm, Sweden, Elder Peter Sundvall, Jr., reports the recent conference held in that city. We regret that space cannot be found for the whole report. Conference began Saturday evening, May 17, and altogether ten meetings were held, two of these being for the Elders. The meetings were well attended and strong testimonies were borne. An important action was taken in creating out of the northern part of the Stockholm conference what will be known as the Sundsvall conference. This includes the northern part of Sweden and Finland. Elder Charles L. Anderson, Jr., was called to preside over the new district. Elder Niels Anthon was appointed president of the Stockholm conference. Since last September fifty-two baptisms have been performed. These have all occurred in the open lakes,

ice having to be broken many times to accomplish them. Fifty-six children have been blessed. The Elders were full of joy at meeting one another after so long a separation, and in a prayer meeting, when they came together fasting for the occasion, they expressed determination to do their duty as messengers of the truth.

THE OPENING UP OF PALESTINE.

The gradual opening up of Palestine to modern civilization is a theme of such essential fascination as to invest with special interest the prosaic and the intrinsically trivial announcement that leave has been given by the Turkish Government to run steamers on the Dead Sea. The occasion is one for something more than mere sentimental surprise that the beating of the propeller should stir up the sluggish waters which cover the Cities of the Plain and "sing the song of steam" above the ruins of Sodom and Gomorrah. For there is an economic aspect of the matter that makes it worthy of attention. In 1897 a small steamer was placed on the Jordan and made the journey from Tiberias to Jericho in five hours. Some three years prior to that two large sailing boats had been taken in sections by rail from Jaffa to Jerusalem, and thence by carts to the Jordan, where they were fitted out to initiate the navigation of the Dead Sea, being employed in gathering the bitumen which in the form of asphalt has since been utilised for paving London streets. That was the modest beginning. At that time a trading ferry across the lake was in project, but it is obvious that a steam circumnavigating service must offer infinitely greater facilities for commerce.

The Land of Moab on the farther side is a settled and a comparatively prosperous region, with abundant supplies of cattle and corn, but the present caravan routes round either end of the lake are slow and inconvenient, so that intercourse is unnaturally and unnecessarily limited. It is plain enough that a series of stopping places along the lake shore from end to end would facilitate communication with Judea, and by a short extension of the railway from Jerusalem might even place Eastern Palestine in touch with the Mediterranean. The potentialities of Palestine as to colonization and commerce remain as yet dormant. Whether or not they can be roused into vitality by any such idealistic schemes as that of Zionism is more than doubtful, but on the other hand it appears certain that much may be unobtrusively accomplished by the humble, practical agencies of the steam launch, the ferry-boat, and the tug.—*Morning Post.*

APOSTASY.

By Apostle Matthias F. Cowley.

(Continued from page 336).

We have shown that the Church established by the Savior in all it pristine beauty and purity was taken from the earth. As none of the religious denominations, existing between the time of the ancient apostles and the nineteenth century have received a new commission from heaven, that fact is proof that

the effect of the primitive apostasy has extended without interruption to the present age of the world.

Dr. Mosheim is the author of four large volumes of religious history comprehending about eighteen centuries of the Christian era. This work has been translated by Dr. Murdock with copious notes, or extracts, from the writers who lived contemporary with the times of which he writes. From the translation of Mosheim's Ecclesiastical Institutes we make a few quotations.

In speaking of the second century of the Christian era, Mosheim says (Vol. 1, p. 142): "For the noble simplicity and the majestic dignity of the Christian religion were lost, or at least impaired, when these philosophers presumed to associate their dogmas with it and to bring faith and piety under the dominion of human reason." On pages 182 and 183 of the same volume we are informed that, to conform to the customs of Jews and pagan priests, rites and ceremonies were added to the simplicity of correct worship, and a "large part therefore of the Christian observances and institutions even in this century had the aspect of pagan mysteries." Passing on to the third century on page 257, we have the following: "All the monuments of this century which have come down to us, show that there was a great increase of ceremonies." Page 259: "Baptism was publicly administered twice a year to candidates who had gone through a long preparation and trial."

Of the fourth century we learn from p. 345 that the regard for Platonic philosophy was embraced and mingled with the doctrine of the Savior: "Hence it is that we see on every hand evident traces of excessive veneration for Saints in heaven; of belief in a fire to purify souls on leaving the body; of partiality for priestly celebacy; the worship of images and relics, and for many other opinions which, in the process of time, almost banished the true religion or at least very much obscured and corrupted it." Of the fifth century, an account is given of imposters perpetrating artifices to make people think they were miracles and thereby induce them to embrace Christianity. Religious teachings, we are informed, "were substantiated, not so much by the declarations of the Holy Scriptures, as by the authority and logical reasonings of the ancient doctors." Page 455: "The whole Christian Church was in this century overwhelmed with these disgraceful fictions."

We might proceed with similar quotations relative to subsequent centuries intervening between the fifth and the time of the Reformation, but the foregoing will suffice to show that religious matters grew worse from one age to another, presenting to the world a mass of religious confusion. Although there may have been honorable men who protested against these evils, it is evident that genuine authority and the principles of the Gospel in their purity could not be derived from such a corrupt source. We are informed in the Scriptures that an evil tree will not produce good fruit, nor a bitter fountain send forth sweet waters. As neither Luther, Melancthon, Huss, Zwingli, Calvin nor any of the reformers of that age received revelation from heaven authorizing them to establish the Church, we find that the world was still without the plan of salvation, and that the products of the Reformation, as religious bodies, are the offspring of the mother church, described in the Scriptures as the "mother of harlots and abomination of the earth." This unnatural mother, like some of the fashionable women of modern times (whose husbands and illicit patrons

are zealously opposing the Latter-day Saints), endeavored to procure abortion, but failing in this, she tried to destroy her children after birth. Both attempts being futile, the children grew to years of maturity and in turn gave birth to other children, and so on until now there are several generations of them living. These offspring, being without natural affection, have been and still are quarreling with each other and casting missiles at their mothers and grandmothers as the case may be.

In the midst of this religious spectacle, however, there are and have been many honorable people who have realized the fallen condition of the world and were honest enough to acknowledge the same. From Elder John Morgan's Tract No. 1, we make the following extract: Roger Williams refused to continue as pastor over the oldest Baptist church in America on the grounds that there was "no regularly constituted church on earth, nor any person authorized to administer church ordinances, nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking." (See Picturesque America, page 502.) Smith's Bible Dictionary also says: "We must not expect to see the Church of Holy Scriptures actually existing in its perfection on the earth. It is not to be found thus perfect either in the collected fragments of Christendom or still less in any one of these fragments." The names of sixty-five learned divines and biblical scholars are on the preface page as contributors to and endorsers of this book.

Mr. Wesley states that the reason the gifts are no longer in the church, "is because the love of many waxed cold and the Christians had turned heathens again and had only a dead form left." (See volume 1, sermon 94).

The situation of the religious world is beautifully depicted in poetic verse on page 41 of the Latter-day Saints' hymn book, in a hymn from Wesley's collection. In speaking of the golden age of the apostles and prophets, when the Saints were endowed with spiritual gifts and graces, the writer says:

"Where shall we wander now to find
Successors they have left behind?
The faithful whom we seek in vain,
Are 'minished from the sons of men.
Ye different sects who all declare,
'Lo! here is Christ,' or 'Christ is there!'
Your stronger proofs divinely give,
And show me where true Christians live."

I will now quote from the Bible to illustrate how plainly the prophets foretold what the writers from whom I have quoted clearly show to have been verified: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii: 11-12). We learn from this that the time was coming when men should seek to the four points of the compass, and in all directions, and yet fail to find the word of God; but we find the Bible in every direction, and that is said to contain the word of the Lord. Very true, but that word was directed to past generations, and is a record of the dealings of our Heavenly Father with His children in bygone days.

The sacred record states: "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." (Amos iii: 7.) From this we learn that if there are no prophets of the Lord, then our Heavenly Father is doing nothing in a religious sense among the people of the earth; but if He is doing a work among them for their redemption, then there must be prophets. By this it will be easy to ascertain whether the prediction of Amos has been verified or not. Who, previous to the year 1827, for many centuries has found in his researches an inspired prophet who could stand in the midst of the people and say, "Thus saith the Lord?" Have not the people denied the prophets and visions of heaven? We learn from the nineteenth chapter of Revelations that "the testimony of Jesus is the spirit of prophecy." Therefore, if any have had this testimony they have been inspired with the spirit of prophecy. And again, we are informed by the Savior, as written in the sixteenth chapter of John, that the "Spirit of truth shall guide into all truth," and "show you things to come." Who has seen things to come? And where is the word of the Lord? Surely not with those who deny prophets and apostles.

[TO BE CONTINUED].

OLD AGE RECORDS.

A STUDENT of vital statistics in England has found evidence for the longevity of the English people. He examined, for instance, the obituary columns of the London *Times* for a given date. There were forty-nine death records. Of these 32 had passed the age of "three score and ten." He regrets, however, that the splendid advancement made in medical and sanitary sciences does not benefit the working classes as it ought to do, for the reason that they are poorly housed and often yield to intemperate habits. They do most, in proportion, to increase the population by births, but those who live longest are to be found among the classes whose lot is cast in better homes, greater comfort and fewer temptations to excess.

If statistics are to be relied upon, the average life of man has increased wonderfully during the last centuries. In the seventeenth century this average is said to have been but 13 years, owing to wars, famines and devastating diseases. Now it is placed at 38 years. In England, it is computed, that out of every 1,000 persons over 100 reach the age of 75, while 35 live to become 85 years old, two 95, and one in every 5,000 becomes a centenarian. Formerly a man was old at the age of 50, and a centenarian was extremely rare.

Some remarkable cases of long life in recent times are recorded by a contributor to the London *Standard*. One is that of Michael Solis, who was living in Bogota in 1878. He then claimed to be 184 years old, and investigation confirmed this. He was still alive in 1895, and consequently became nearly 200 years old. Concerning his habits of life it is stated that he used to eat but one meal a day, and that he allowed to get quite cold before he touched it, while it consisted of the strongest and most nourishing foods obtainable. For two days in every week, however, he fasted, and on these occasions only drank large quantities of water.

Another remarkable case was that of Henry Jenkins, a fisherman born in

the parish of Bolton, Yorkshire, in the year 1500. He followed the occupation of a fisherman for 140 years. He died in the year 1669, 169 years old,. Hardly less remarkable was Thomas Parr, a contemporary of Jenkins. He lived under ten English sovereigns, and died at the age of 152 years. Parr was born in 1483, and died in 1635. He was a husbandman, and followed this calling steadily for 130 years. He was twice married, the second time when he was aged 120 years. The offspring of this marriage was a son, who apparently inherited his father's recipe for longevity, for he managed to keep alive for 110 years, and had a son who made a good attempt to emulate his grandfather, by living to the age of 127 years.

The oldest woman now living is, according to the writer in the *Standard*, a Mrs. Nancy Hollifield, colored, who has attained the age of 121 years. She lives near Ellenborough, N. C. Her age was investigated by one Rev. C. Lee, six years ago and found to be as claimed. Another old lady, a Hungarian, is mentioned. In 1894 she and her husband celebrated the one hundredth anniversary of their wedding. Her husband at the time was one hundred and twenty, and the couple had for many years been in the receipt of a pension granted them in recognition of their mutual fidelity. This marriage centenary is said to be perfectly authenticated, as the record of the marriage is entered in the register of Zsombolzi as having taken place in May, 1794, when both Jean Szathmary and his wife had reached the marriageable age.

One case of marriage between centenarians is also on record. The wedding took place, according to the parish register of Dublin in the year 1772, between Pat Stephens, aged 109 years, and Mrs. Berry, who had attained to the respectable age of 102 years.—*Deseret News.*

As the sailor values his compass and keeps from it such things as turn the needle from its proper direction; so should the voyager in life value his conscience and keep gross things from destroying its power.

DIED.

COLLINS.—May 17, 1902, at Wolverhampton, Arthur George Collins, son of Lewis and Lucy Jones Collins; born March 2, 1858, at Wolverhampton, Staffordshire, England. Deceased was a faithful Latter-day Saint.

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